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Well, they don't all belong to Los Angeles, do they?

Now, what will we talk about? It's, this time it's only once.

Tomorrow we go through again. It's on the way back as you know, after as you might call it successful appearances on the West Coast.

Now we talk about work, do we? about what you really want to know. And if you want to know what is it you don't know. What questions are there? Who has questions? Oh, Sonia, I could count on you. And of course Harriet.

Sonia: I have a question about, uh, more explain, more, not in detail but, um, like I have some experiences and I want to know about impartiality and because, um, I read in some of the tapes that impartiality--one has an experience or one has, try to observe, and one does not attempt to interpret with full, with not full their interpretation, so and the thing that I want to ask is for example, um, I watch I observe myself and at that moment I am being impartial but then afterwards I said, well, I didn't like what I see at that moment. So, what I can I do about it? I mean, shall I remain with this, this dislike, even I didn't in.. I didn't like, or shall I change it for this thing that I think that is best? But that's the trouble, what is best, also?

MR. NYLAND: You don't know.

SONIA: No

N. And for a long time you won't know. It's quite right, when you say something is in you which is impartial to whatever you are; and then there are, you might say, two kinds of things. One is what you are in ordinary life, and we simply say we behave in a, in accordance with ordinary rules and unconsciously or the way we are habitually doing things, thinking and feeling. And the other, of

course, is this objective faculty that would like to observe you and would like to record certain facts about you, and the facts have to be recorded impartially. Usually impartiality is connected with a feeling, and it is a like or a dislike. It's a question of an emotional state; and that what we call "not to have any associations with" or "not classify it" is more an intellectual part, and for that we use the term simultaneity. It's not a sharp distinction, but it's a little easier to keep it apart. So when I say "I am now impartial because I work" it's really wrong, because that what I understand by myself as "I" is not at all impartial. It's only the little I, which of course is part of me but it is so small, and when I say "now, I wish to work" that is me, the way I am unconsciously, realizing that I would like to work, that it is good for me, that there is a definite reason I want to do it, then I say "I wish to work". Also I follow that by I make an effort; and then I go over from this effort and the alertness which I have in making a statement "I am aware", and of course it is not true. It, that is, me as personality, is not aware. Only the little "I" is aware. And instead of saying "the little 'I' is aware" I say "I am aware". And I have to remember that all the time because whenever I now say I'm impartial it's only the little "I" that is impartial as much as it can be; and it would be more impartial the more it is grown up, the more it actually has been able to do it, the more dexterous it is. But if it is there very small and just, you might say, starting, then of course the moments of an awareness, and even the possibility of remaining awake in that kind of an attempt is very small. But, let's assume that I say yes I'm aware and ~~the~~ I

mean by that the little "I" is aware. The awareness of the little "I" means ^a the recording of certain facts about myself and mostly about my physical behavior. They are recorded as facts. And they are facts which are more truthful because I like them to be exactly the way they are without interpretation or thinking about it, without even liking or disliking, and at most even without even trying to describe them. But they are the result of that what is being observed by the little "I", and the fact is that "I exist". And the existence of course is linked up with a certain form of behaviour, but I don't pay attention to what form it is. I'm interested in the fact something of me, I call it myself, exists and the little "I" has now a fact which is recorded in, let's call it for a moment the brain of the little "I". Now this brain of the little "I", and the little "I" itself trying to function in a mental way, it is a definite and mental operation, in recording as facts are now recorded also in my ordinary memory. Because they are facts and mentally recorded, even if the facts are more truthful they still remain facts about myself and the memory is still there to record them. So you might say that it is a certain way by which I reach in my memory or put in my memory certain facts about myself and behavior as I am; even if I accept what I am, together with that is linked up that I happen to be in a certain ~~and~~ way and that my behavior, when it becomes a fact in my memory, still is attached to a description of what that behavior was, because I cannot separate that. When I become observant, then I accept the fact of existence. When that fact is recorded in my memory it becomes associated with what was at the time when it was observed.

Now there are really two ways by which the memory is fed. One is my ordinary thinking process and what I have done, and the way I have behaved, and it is also recorded when it is an experience of that kind it's recorded in my memory and I can recall it. And the other are now what we might call objective facts about myself which because of their objectivity are more truthful. So I really have two sets of facts in my memory regarding the same form of behavior. Now afterwards I recall if I can both and I start to judge which facts are more important to me, that what is ordinary unconsciously recorded or that what is recorded in an objective way; and I say for the sake of truth that what is more objective is more useful, because I want to have the truth and I don't want any rationalization process taking place or anything that is associative to that what I recall. I would like to have the facts stand by themselves as a fact about myself as I am. You see, this happens of course with one's ordinary brain, because I start to recall and my memory belongs to my ordinary brain and it brings back then a form of behavior which I now judge. That is, I start to look at my behavior, and this time I have facts which are irrefutable, which are absolute, I cannot get away with it; that is they are not facts like recorded in my ordinary mind where when I think about it I say oh, well it wasn't so bad because such and such and I couldn't help it because so and so and of course I had to answer in such and such a way and then I am satisfied because I have no further, further fault to find with them, I've explained them to myself. But when a fact is absolute, then I have no chance of trying to describe it a little bit or to put some water in the wine. It stands right there as an absolute fact of my behavior and I've got to accept it the way it is.

So for the sake of growth I want to have facts which are for me permanent and which are always there and always will be the same, and I simply say they have to be absolute, and absoluteness now means real truth for me. So I want to use us now for the possibility of building something which does not at the present time exist. Now I want to use these facts. Now I want to know: do they fit into that what I would like to become?

Now naturally, when I start to think about how should I be or what do I think is an ideal man, and should he behave in the way I have behaved. When I have to face the truth, then I must judge if that what I actually had as behavior fits into an image I have of myself as a conscious man. Now, that's very difficult because I'm unconscious, I'm trying to think about what it would be if I were conscious and to what extent my form of behavior, which I now know to be truthful, would fit in to kind of an image or an ideal that I have about myself. To some extent that process is a trial and error process. I assume that what is absolute and which has no rationalization at all with it, that I can count on that as is a reality, a trait of character of myself; and I know that if my character is that, and I know these traits for sure, and having in mind that what I believe is an ideal form of myself of how I ought to behave, then I judge it from the standpoint of what I think I'm ought to be as compared to what I now know I am. I've eliminated in this process now any kind of a consider that I have about myself. And when I stare the real truth in its face, then I, the only thing to do is does it fit into that what I say is it becoming to man when he wishes to grow? I say it's trial and error. For the time being I accept certain facts of myself and I say in a certain judgment it is not entirely correct, I don't think it belongs to a man, and

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my conscience, as it is now developed, doesn't allow it. And therefore, if I don't think it is right for me to behave like that, next time I will try to avoid it. That is, I am forewarned that those facts are not really acceptable from the standpoint of objectivity. Although I don't know anything about what is acceptable or not, I will say in the future when it does happen I will continue to try to remain observant, and in that way I will accumulate facts which are constantly the same way, that I can count on, and then something in me will build up, based on such facts of absoluteness, a totality of a form of behavior which now becomes absolute, because I add to it all the time facts which are truthful. And therefore, that what I now see as a truthful form of behavior on my, on the part of myself, is simply something that I say this is not the way that a man should behave. Now the judgment for that comes really a little later. When I try to develop a consciousness and put in facts which are truthful and absolute for me, yet what is my mental functions become more reliable. But together with the mental functions there is also the need of a judgment. And at the same time when I develop consciousness I will also develop a conscience in accordance with that what is consciousness. That's a process that takes place when a man is so-called awake or makes attempt of awareness and to try to continues to be aware and then is awake, again meaning by that that there is an I that actually is present to my mental functionings and which I is now objective. With the continued growth of this I, there is an effect on my the rest of my ordinary consciousness. And at the same time when this takes place, the little "I", the more it grows, will start to assert itself as having for itself a superior kind of knowledge. And it has a superior kind of feeling, because it was created objectively, it was fed by objective facts, and I keep

on adding more and more objective facts, so that I, now becoming full-grown, starts to affect the rest of the brain and starts to affect that what is my conscience. There is a direct route which is formed by the growth of the little I becoming intellectually more mature, at the same time helping that what is emotionally to become more mature. And the way we illustrate that simply is by saying that when the little I starts to grow there is the possibility of the growth of a conscious body, and parallel to that will be formed a conscientious body, and that the amount of energy which is received when I am conscious, and again I mean by that when the little I is functioning consciously, that at the same time, something in me, part of the little I, is starting to function conscientiously. I locate the first one in the brain, and the second one is located partly in what is solar plexus as feeling and partly going over because of this process of having different kinds of energies which are now available to me going from one's solar plexus to one's heart; so that the seat in one's heart becomes the center of one's heart becomes the center of one's conscience. And that that what takes place with the energies in the brain of man, when there is an I, is the formation of what we call a Kasdjanian body, which Kasdjanian body is fed by a substance which is made by the I in the brain from the thalamus and hypothalamus and creates a substance which is called hanbledzoin. This substance becomes the blood for the Kasdjanian body, and when the Kasdjanian body starts to develop in conscience the blood will take care of the further growth of that.

With the development of this conscience I have a measure with which I start to measure that what are conscious facts. And this will give me an idea of what man ought to be. So that now when I face myself in ordinary manifestations, and I remember with my

ordinary mind that certain facts appear to me as not becoming to me. I will fight against it. But I will fight against it at a time when I try to be awake, because if I am not awake I lose my conscience. So I've got to be awake. So the first thing is, that what is there and I still see as a fact of my behavior, I first become impartial to it. My ordinary behavior will continue, but there is now the possibility of stopping what I have done, or to put in its place something else which is more in line with that what my consciousness will tell me has given me light and what my conscience will give me in accordance with the force which is necessary to behave differently.

And all of this becomes now tied up with will as a result of that what is consciousness and conscience. And it really the will which will enable me to change my personality. But again it is trial and error, more and more trial and less and less error. And gradually out of this totality of the accumulation of data, part of which are now conscious, and as I go along more and more become conscious facts, more and more my conscience will start to develop, that what I am as a personality changes in an individuality, which individuality having now a will of its own as individual will be able to choose that what is right and what is wrong from the standpoint of being awake. It's a long process. And I accumulate when I look at it, and it is for that reason Gurdjieff calls it an Impartial criticism, because the criticism is based on impartiality. Nevertheless it's a criticism. And I have very definitely certain forms of behavior which have to be eradicated, and they cannot be tolerated from the standpoint of objectivity.

Now I can say this, if objectivity actually exists, and if there is a continuation of the state of being awake, of my I being awake,

in the presence of this I being of a superior quality, that what is subjective will change. And that's quite right. In the light of consciousness that what is an ordinary ~~form~~ of unconsciousness must disappear, like snow must disappear in the presence of the sun.

Well this is a rather long process because I have to wait until there is enough consciousness. But with the development of conscience there is a possibility of shortening it. And so, after some time, when a man has developed sufficiently, first the process of observation, and then the partaking of that what is an awareness and a state of awakening in ordinary unconscious states, and after he has enlarged his world, and we call that step simply experimentation with that what remains awake in ordinary life then applying it to conditions which are still unconscious but which are then necessary for the accumulation of more data about myself. Then comes really the big step. In the development of an intellectual body or a soul body it is so. It is the place in which I start to realize that something quite definitely has to be done to eradicate certain forms of behavior which are not right from the standpoint of objectivity, those kinds of things you might say that belong to my ordinary behavior which I cannot take with me. And the accent has to become more and more of the emotional state in which the Kasdjian body is, since that is the body which will enable me to continue my life after my physical body dies; and that therefore the particular exercises which are necessary for the further development of, you might call it, going against the grain are emotional in character. And this we call conscious labor and intentional suffering. Intentional suffering means that I create conditions in which I will suffer emotionally, but intentionally created for the purpose of having a will which then becomes laboring with consciousness to overcome the conditions which I have created myself for the purpose of remaining

awake and for the purpose of growth. You see, it is a very definite state in which one starts to consider "what am I in ordinary life"; and now having a little smattering of knowledge about what might be called objectivity, that I start to increase this totality of objective facts until I feel that that what is now ordinary behavior is not entirely right as yet. For instance, I get angry; for instance I am attached to a variety of things which are so dear to me that I say I cannot live without them; for instance I want vanity, I want praise, I want understanding, I want people to like me, I want to tell, be able to tell people what to do, I want to intrude into their lives, I feel that I'm entitled to tell them because I'm already so far advanced and I want to tell them how wonderful I am, and things of that kind. Pride and vanity mostly. Selfishness, that what I wish ought to be good for someone else, that what I think I know ought to apply to everybody alike, and everybody who doesn't behave like I do is a fool. Statements of that kind. They're quite deep. The desire for a person to be recognized and to feel that he is entitled to it because in ordinary life he has already reached a certain position which commands respect, and because of that he thinks that spirituality he is also developed enough, so that after some time he will say prayer and will leave to the minister, but when I pray I tell God what to do. These kind of attitudes, of course I say they are so deeply ingrained that they have to be eradicated by going against that grain, and for that I have to know what to create in order to dissolve them; to this intentionally suffering it means that I don't wait until the conditions of ordinary life make me suffer. They still remain and they are beautiful for the purpose of trying to be awake and making an adjustment which is correct, but when I really want to grow I have to put myself in such conditions that I know

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that I hate, that I'm bored to death by having to sit with someone for two or three hours and not to know what to say then only about the blue sky a little bit and that's the end of the conversation, that I intentionally go and mix with company where I know that people are apt to criticize, and that I now want to spend times with my enemy in order to fight it out and still try to remain conscious, and that time and time again I discover that in the first half second I am awake and then I'm completely asleep again, and then when I come home and then I start to become impartially critical about myself I must say such a fool I am thinking I was awake, and nothing lasted, then only for half a second. Now far, I say then to myself, am I from the road of actually creating such conditions which are useful. This time all I get is a result knowing that I've lost myself, and I hate myself even more for that reason because I misjudged what I had, what I thought I had, then I find out.

As I say this of course is a very long process in development and before one gets to such a state that you are willingly put yourself in the hands of your enemy you have to go quite some time, and only when you want to do it it surely is not for the purposes of living on earth.

You understand now? Impartiality is needed after you know it and you have facts. Criticalness is needed and then one becomes partial to that what ought to be man when he is or could be conscious.

What other things? Tell. Yeah. What? Did you say something.

V. Yes.

N. Yes, Victor.

V.H. Then, uh, is this judgment pondering, and...

N. No. Pondering is only weighing your ordinary thoughts.

V.H. Ordinary thoughts.

E. That is just an ordinary unconscious state in which you try to value what is better for condition of ordinary of ordinary life. Whenever one starts to consider what is the right kind of behavior for, for the purposes of being awake, it's a different kind of judgment because you see it not as the weight of that or the value, but the value becomes only apparent when it is put in the form of behavior which has to answer the purposes of consciousness. And about that kind of pondering I know very little. That's why I say it has to be a, a trial and error period because I will try and I see what happens. And maybe it is not right, but each time I try I will have a chance that it gets a little closer. And after quite some time there is quite definitely something that this now I know for sure that under conditions of such and such that what is consciousness for me, this body has to behave in a certain way. But it is a very difficult thing to know. I say honesty. That belongs to a conscious and a conscientious man. And immediately I question it. Is honesty required every time? Should I show that what I feel even if it's an honest feeling. Is a person entitled to my honesty? And what is the image I have as far as my own conscience is concerned, while I want to decide about honesty in respect to God. What is it that I will give as a judgment to that what is a higher form of being judging me about my honesty? You see, a simple thing like that, it's already so difficult. I say, don't be angry. How do I know? Maybe I should be angry for someone to wake him up, or to make him realize that I am angry at his behavior and he cannot get away with it. And maybe I do it because I want to help him. Or maybe I want to educate children. Should I spank them? Should I just talk to them? and in what kind of language?

You see, these are facts that are a little bit away from the

pondering for myself or what I believe that I ought to have and keep. The question regarding the possible development of myself has to do with the behavior form as a result of my will in relation to other people, and when it is not other people it is a question of relation to that what I consider God.

So it affects one in all the different forms of one's life, the private, the personal, professional, and sociological. And the pondering is someth. , just a very small part of it. And it only gets me as far as behave a little better in ordinary life or to become a so-called "thoughtful person" with a very serious face.

Alright. Don't mix them up because the things that belong to objectivity do not belong to subjective (?). Yeah.

1. How would one go about picking out this I and it would...

2. You don't pick it out. It isn't there.

3. Out of all the many I's.

4. No, you have...No! it has nothing to do with the many I's.

Ouspensky is very confusing about that. The many I's of a personality are nothing else but little windows through which he looks. And the windows are coloured, they're all belonging to his little house of his personality. And the little I is a facet. The i...uh I mean, excuse me, the what are called the I's according to Ouspensky are nothing else but facets with which he faces certain conditions and that part with personality which are then turned on.

The little "I" is an objective faculty of man which has nothing to do with all the so-called I's ala Ouspensky or even that what is, what he says is this is now the truth for me as I, I mean it, in which he has a combination of a lot of these little facets together to make it stronger. The characteristic of the little I is that it is objective in its nature, as against everything of myself in this world, and whatever there is of my personality is always subjective

including all the so-called Guspensky I's---let's call them that way for the time being. And when that distinction is not made very sharply you will always think that when one talks about the little "I" ^{which} THAT IT IS PART of your personality ~~that~~ happens to be turned on at that time maybe towards God. And it is still subjective all throughout and hundred percent. The little "I" as we talk about the possibility of that little I growing to a real I for man is an entirely different kind of a concept. It is an objectivity which has to be created because nothing in me is at the present time objective except that what I consider life of me, because this continuation of my life as I am now on this earth I would like to continue as life in whatever form it may be possible, and that I will accept that that what is now life of me always has accep... has been in existence because life is eternal.

But those are philosophical terms that one has to agree with first before one starts to talk about it, and for the purposes of practical application life as I now call it is always coloured by whatever manifestation I have, whatever feeling I have, and whatever thought I have; and it is really not pure life anymore. It is something that has become coloured by my personality. So when I say there is nothing objective in me, it simply means that even if that life is there it is not useful for my ordinary purposes and only to the extent that it remains subjective, and it cannot be used as yet for the purpose of myself when I want to be objective. The result is I cannot be objective. Still I wish to be objective in some way because I want to grow, and I believe that in objectivity my consciousness will actually be able to function or that there is a chance that a consciousness and a conscience can develop. So for that reason I now create something that I call "little I" and I

give that little I a task. Since it is my creation and it is created out of the best material that I can subjectively bring to bear to that particular problem. For instance I say it has to be objective. I do not know what it is, but I make something as my feeling now wants to feel as objectively as it could feel, that is the least amount of subjectivity connected with it, and in my mind that was the purest that I can think. Those two together will create something that I say here it is as a little I as if outside of me, observing me, this is the task I give it, and I hope that it will actually be able to function that way even if it does not really exist in an objective sense, because it is subjectively created. So I say, it has to function, even if it is subjective I will try to make it function as if it is already objective. You see, that is where I make the step. I introduce now a characteristic which I don't have in my ordinary life.

Q. It's almost like a character that you create.

E. That's right. It's exactly like that, that I simply say here it is as a sample of my real creative art that I now want to make and I endow it with certain properties. I can even say, that what it ought to resemble is God, because God would be able to look impartially at me. God also would look benevolently at me. So these are the two characteristics that I now want the little I to have; and even if it is as if not as yet really existing, it is now being bombarded in moments of activity of this little I in which that what is now being observed and the state of the I is awareness or the continuation of such moments into state of being awake, this little I is bombarded by objective facts. Because of that...

Q. One question though, how do we, how can we distinguish..

E. One observes oneself in physical manifestations, and one tries then to be aware of oneself as one is then behaving. This is

the Work. This, you might say, is the method simply described in very simple terms. This what I now create is like an objective something which functions now regarding that what is me as personality by observing that what this personality is doing. You understand a little bit about that? because the selection of this proc.. in this process of observation, since I want to have observations as correctly as I can make them as they can be made by the little I, that they have to be submitted to the particular process of being impartial, and that they have to be facts which are recorded at the moment of the existence, recorded then and not before and not later, then I have to have something that is being observed which in itself should not be too partial because the little I would be affected by it if it tried to observe my emotional state. And the same way that if the I would start out by trying to become observant about a mental process, and the little I being a mental process itself which is objective and all my other mental processes, associatives and so forth, subjective, it would be very difficult for the little I to really exist in the presence of all that animosity. So I select, in order to be clever, something for which the little I can actually become observant without incurring as much interference of either one's feeling or either one's mind. So I take movements. I take my physical body as a behavior form, and I say life that is expressed now in the manifestations of that what is my physical body now the little I has to observe and collect facts about the existence of my forms of behavior. And I divide them a little bit between movements and gestures and tone of voice and facial expression and whatever it is of posture, whatever there are tensions of the body, conditions of which the physical body I know more or less physiologically what happens in it, to what extent I

can actually be impartial to them.

It's very difficult to be impartial. You can say pain is something that happens to the physical body, but I cannot be impartial to pain. I can be impartial to a condition which does not involve any particular kind of feeling, and I can be impartial to that what is a habitual form of activity when my mind already has been delegated to nothing and it has become a habit as behavior form. Now when I bring it back to a mental function my mind is really not interested in it because it was already a habit.

So I try to select how to build this I with material which does not interfere as much with the possible development of this little I. For a long time it is necessary to become acquainted with myself in that sense and to collect objective facts about that what I am as human being behaving. And so therefore at any one time when the thought or the feeling strikes me that I ought to try to work I then can change this attitude of myself into an actually attempt of trying to wake up to myself, as if then, at that moment, the little I was created. And as soon as this attempt is not there as an effort, then with that the little I disappears, because the little I can only exist as a result of my wish, and when the wish isn't there the little I is not there, because the little I cannot exist in a surrounding which is subjective unless it is constantly fed. You see (someone: "with objective truths") it has to be, whatever it is that I now make after a little while when the I can grow out I can create certain conditions which will make it a little easier; I can also have with the rest of my personality I can bring it in such a state that it will not be as obnoxious to the I. For instance, the personality can combine in its ordinary subjective functionings to become a unit, so that that what is now separately functioning

as feeling or mind does not really exist. I can also bring the body and the mind and the feeling to such a low realm of activity by means of real relaxation of all three centers that it is easier for me to observe it. Last time when I was here in Los Angeles or one of the times I gave an exercise about draining and an exercise about sensing, and that particular tape has been used here and there because it indicates what is really a very good condition for oneself to start work with, and when my body is in that kind of a state without, you might call it, no pretensions, that it has really nothing else but just happen to exist the way it is, that then it becomes a very good object for my objective attempts.

Q. Merely just a state of I am.

H. What, no it's not a state even, because if you try it honestly you see that you fall over into, immediately into thinking. It's very difficult to remain awake. And it is seldom that that kind of an awareness continues.

I would not smoke. We don't really smoke when we talk about these affairs. I explained it once I think, but you may not be there. We talk about inner life. We ~~ann~~'t talk about outer life. We don't talk about habits of outer life. We don't talk about the things that usually take up attention almost unconsciously. We want to try to get as close as one can to that what is the reality of oneself. And in that sense, the accent being on that, it never should be on an indulging of that what is ordinary life. One should really remain as much free from that in order to have energy available to be devoted to the possibility of growing. And that's the reason. It's not that I object to smoking. It's only as a diversion of taking away your energy, and completely unconsciously. The fact that I wish to smoke can help me thatx when I say no I don't I am engaged in something else that will help me to remember that

that is my aim and just to give in to smoking.

You understand now what I mean by Work. The "I am" is an entirely different kind of a condition. It is already a realization of something that exists in oneself which is not of this world. And when the I am is used as a state or resulting in a state of oneself and the use as a statement for oneself I have to have already a notion of what is really I. And when I say this as I, a representative of something which for me will become a guide ultimately, and has already the qualities of what I hope when I endowed that I with that what should be objective it is of an entirely different nature from that what I experience in ordinary life. So when I say "I" I make contact with a higher form of being. Whatever it may mean, whatever that is for me as His Endlessness of God absolutely or God or a higher level or a planetary level of being, as long as it's away from earth it becomes already of a higher value. This is what I mean by "I". And when I invoke that I bring about a contact and now the realization that I as human being still exists on earth and have feet on the ground and I have to fight and I have to know all kind of things in order to maintain myself, that is my "sameness". So it is not something that I would almost, I would say, use flippantly. It is very definitely it's like a prayer. And I must not use any forms or any terminology related to prayer unless I really mean it in the deepest sense that I am capable.

But you understand now about Work and you try it for the rest of the evening, to wake up to yourself as you sit. You just make attempts. You will see how difficult it is. Other...yeah.

H. Sometimes I feel that I'm getting someplace, that I have such a strong wish to work, and then I can observe and then I have moments of consciousness. And always following this particular

period is a period where I find that I have great difficulty working when it's, when there are days when I really can't observe anything. And it seems to follow a cycle. And I'd like to know if there's some way to break that cycle to...

N. It depends entirely on the amount of energy one has for this particular purpose, and if that is made by a wish, a sincere wish, and when it is made also by the realization of what one is in ordinary life and which sometimes one must dislike very heartily because it is not at all what a man should be, because of that something takes place in me and I say I ought to do something about it. It produces a wish to make an attempt to work. How much that energy is and to what extent the wish is sufficiently intense that because of that the form of energy is really converted so that it can be used for the purpose of waking up, that I won't know until I start. Now I may have hallucinations about how much I really have as a wish and how much energy there is available. I may not know under what conditions I try it and to what extent I am bound by such conditions. I really do not know much about what goes on in my brain at a certain time when it is a little chaotic or very active or worrisome, and that my heart or my solar plexus may be filled with all kind of perhaps nonsensical, perhaps not so nonsensical feelings. And all of that are natural forms of my behavior which in the presence of which this little I has to start to function with energy of a very special kind. When I start to do it I find out how much I can or cannot do. Now, it is true that at certain times where for (?) ordinary physiological condition or the psychological condition in which my mind happens to be and then will allow even the thought or the feeling, and perhaps even, that is all it can have, it may be only the wish, and I know that

there is no energy, and it may take quite some time before I start thinking about it logically and perhaps because of that produce more energy, or it can be, let's say, intellectually quite knowledgeable about how I flew off the handle yesterday and how such and such a thing affects me, and as soon as I get again into contact with it I will be taken by it; or how many things really are so attached to me that I am identified with them. So I only will know by constant practice and by finding out conditions that are right and conditions that are wrong from the standpoint of maintaining the possibility of an effort. Now I assume that there are certain times when I have a great deal of it, when I really am fully convinced that I am this kind of a thing, very much like a person who is religious will say "I'm such a sinner" and really mean it. At that time there is very definitely a wish to change it.

This quantity of energy that is there should be spread over as long a period as possible. You should not exhaust it. You should be clever. You should allow it to be used for very simple operations. Then it will last longer. You will want to apply it in conditions where you're not as much disturbed as you otherwise might be. So you select very simple times, very simple moments, very simple movements, simple thoughts which do not interfere, simple feelings which do not interfere, or if one is convinced that there is just a little bit of energy that is valuable I create conditions for my body by means of draining in such a way that it will not require that much energy.

This is one way. The other is: I try to use the energy to the best of my knowledge in the best way I can. And I still know that it is, after a little while, disappearing and that I cannot create

it because I don't know yet how and I become dependent on conditions of life. So then in conditions of life after I have exhausted my supply I try to find conditions which will allow me not to use as much energy for that or to affect my feeling and my thinking center uselessly I will avoid using energy for any kind of a purpose that has no meaning or no particular sense. To some extent you can say I will want to go through a period of austerity, not only physically but also emotionally and also intellectually, so that I reduce the functioning of my body and my personality to a minimum and still keep on functioning in life because I don't want to withdraw from it. So I will do that what is required, but I'll do it with the smallest amount of energy available for me. This is a special attempt because it is contrary to my ordinary unconscious states. And because of this I get into a state knowing that I do this for a certain purpose in which I become much more receptive, because I do it for the purpose of my own growth, and to some extent that indication for myself, being of that kind of a value, creates for me a surrounding which I call now an atmosphere into which atmosphere becomes known that what is the state of my being. As a result of this, living my life on a different level, a little higher than my ordinary unconscious states in which I allow everything, this way I say I am austere. This creation of this austerity will make this atmosphere around me attract certain forms of energies from the outside. That's a very interesting process and one can know that if I am in a certain state I will attract energies to maintain that state when my heart, you might say, is in the right place.

This is the second way of trying to prolong it and to obtain energies from outside. The third is that whenever I wish to work

that I don't work immediately but that I say that what is now in me and which could be put to use I store away, and during this process of storing I will try to remain as awake as I can in order to give a chance to this energy to multiply itself. Again this is a very interesting process because there are conditions of the body, take for instance tenseness of muscles, which are not at all necessary. But when there is a certain form of energy of a different kind present in my body the forms which are not needed will join that what is of a higher nature. That is a law. It is a law that is inherent in a human being. It's a law that is inherent in any process that could become evolutionary. It's a process belongs to the universe as a whole and it is needed in order to maintain the universe at the place where it is and to keep it in equilibrium as against the process of that one would call involution which is nothing else but an expression of life into a certain form. And each person is born with this and even the earth is born with that. And that what is now evolution and the possibility of man is always in him of something that wishes to grow out of the form in which it is at the present. And for that reason, in the presence of that what is of a higher kind and a higher nature that what is lower will wish to take on that form aspiring to the possibility of, you might say, becoming better, but in the sense in which we say it becoming more useful.

These are the three possibilities for it. And you can find out which one can work at certain times, sometimes better, sometimes not. The first one I mentioned is probably the best. The others kind of special attentions. But the first is a matter of common sense. And to simply use it, spread it a little thinner, sufficient to give you that what is awakening or at least an objectivity, and then be able to prolong it as long as the wish lasts, or the wishes last or

the wish lasts. Yes, June.

J. Mr. Ryland, are we at a place where we can talk about sex energy? or should we hold off on that?

M. Oh no, I think you could talk about it very well.

J. Not me.

M. Why not? It is difficult sometimes and it is a subject that usually people don't want to talk about. And it is not that I don't want to talk about it. I talk about it a little sparingly. I've talked about it several times. And there are of course some tags in that connection.

J. I've asked for them, I haven't received any.

M. Oh, there are several. Bill, where are you? Yes. You take care of that if you can. There are at least three or four, because it comes up between husband and wife, it comes up between lovers, it comes up with young people growing up. And sex energy of course is an energy formed for each human being in order to be used for two purposes: procreation and creation. It is the highest form of any man. It is the ultimate of the digesting processes of everything that is used for food. That is, solid, liquid, and whatever it may be, and air, and ordinary impressions even when a man is unconscious. All are digested in different parts of the body, going from one state to another and extracting at each state that what is available for the purpose of that particular organ which digests it. And the conditions in the physical body simply change in accordance with whatever is required, you might say, to attack food in a certain way. So that when I eat and it goes through the mouth and saliva already starts to digest it and break it down into simpler products which afterwards can be used for the maintenance of the body; when it comes in the stomach it enters into an acid condition, and that therefore the products that are soluble in an acid condition by

means of the hydrochloric acid in the stomach will be extracted and then fed into the blood stream and go on on their regular way for furnishing food in some form or other by means of blood to certain parts of the body. When it goes out of the stomach and it goes into the duodenum and the, and the rest of the bowels it enters into an alkalide condition. And in that condition everything is extracted which can be extracted in an alkalide condition. The differences are not great, but they are definitely acid and definite alkaline. After that then of naturally comes the process of elimination, of extracting that at different places of the body where there are organs, and finally eliminated of that kind of food or whatever is the rest that is not used or cannot be used anymore.

So there are different steps. And the feeding of the different organs of the body are now dependent on how much food is extracted for that purpose. There are certain ordinary feeling processes which can require very low grade of food. There are intellectual processes which require a higher grade. And it depends on whatever organ now takes care of it. And it also depends of how much there is potentially in each kind of food to be extracted at a certain place.

As a result of Work there is a changed condition in the physiological state of man. And because of this, whatever is now as energies received in a conscious state will enable the impressions to go, in the first place, to a different locality and not all be absorbed by the ordinary brain. They will go to a subconscious state and gradually enter into that what becomes cosmic for him or what becomes consciousness of an ordinary kind but for man as he is becomes self-consciousness. There are certain forms of air when a man is conscious which are extracted out of air and I've called, as you know, the rarefied gases, the noble gases, which are not

extracted in an ordinary state of unconsciousness; and that what takes place physically is really a rearranging and a loosening up of the different functions of the body so that they can start to function independently of each other. And one of the main results is that the connections between centers are loosened up and ultimately will give each center a freedom for its own operation.

To what extent the different kinds of food will be translated or converted into food for different organs depends partly on the state of health of the man and the kind of food he eats. And there are definite foods that are food for the brain, like apples. And there is food that is food for sex, like beans. And in between there is a certain center which can be fed, and it is called the influences of the so-called higher emotional potentiality, and that what could become--did I say emotion?--a higher intellectual and a higher emotional kind of potentiality for a man. This produces in man that what we call Man Number Four, and his interest then becomes, on account of a variety of other reasons, but this is only one of them or a few of them, interested in that what might be the possibility of his growth. This affect him in his sex sense, and he finds himself, partly because of the higher digestion of food, with more sex energy than he had before, and that the problem of the proper use of that sex energy becomes actually a problem. He can always discharge it, you might say, by the ordinary means of so-called procreation or even what one says sexual intercourse without, with trying to avoid any bad consequences. And whatever what one is using for that particular kind of purpose of reaching a unity between man on a physical scale depends entirely on the conscience of a person or the two people who want to perform it. It is a natural function of man on earth. And it surely was

originally meant as the continuation of the race in some form or other. It is at the present time naturally used also for certain enjoyments.

To what extent that energy can be used for it, and particularly when there is a sup..., uh, superfluity of it, when there is more than enough, it doesn't matter very much. But when one becomes a little conscientious, you consider also the other possibility of that kind of a higher form of energy as represented by sex. And that then that kind of food should be used for the possibility of real creation of something that at the present time, of course, does not exist in man and which one says in general the building of his emotional and of, of his intellectual or soul body. So the question now of this division between that what is now sex energy available for procreation and available if one wishes for creation is again a private matter. To what extent that the person feels (that) he is indulging, to what extent that he wants to abstain, to what extent that he wants to work with that kind of an energy is his private affair. There is very little that one can say about it than only to see to what extent such a person is bound or not. And the more he is bound by whatever form he wants to choose, the worse it is for him if he is interested in freedom. And if the process of creation, in the real sense of the word now, creating other bodies, it will automatically include freedom from the physical body. But if it is a continuation of indulging, it binds himself to the physical body more and more, exactly the same as a drug would be; and then he feels, and partly helped by what we call ordinary morality, of that what is ethically useful or ethically allowed, one simply continues to do what everybody else does, and one lives, lives simply like the Joneses.

It is very difficult to decide what one wants to do for one's own sake. And many times in religion certain prescriptions that have been given it is absolutely impossible for us to fulfill under the present day and age of our life. And that although they might have applied and that sometimes it may be possible for certain people to live in accordance with them, many times even if they try they have dire results because they do not know how to handle this excess energy that is there, and it then starts to become apparent in all kind of misappli..., misapplications, and all kind of manifestations which really do not belong to a healthy person.

Now the question: how will one use it, when I say it is used for ~~xxx~~ creation of that what is of a higher form of living or a higher form of body it presupposes that one wishes to work. Because only in the condition when one is conscious or when the conscious factors are influencing the condition of one's physical body, that then that form of energy can be used for a definite purpose of building either Kaddian or soul. And that energy that is available then as sex is then split into two different kinds which Gurdjieff as you know calls Malkionis and Ahrimionis, having in mind now that that what is needed for the further development of such bodies can draw on that form of energy. And there are certain exercises in connection with that which can help a man of how to distribute such energies for such a purpose. And of course, they can be told at the time when it is really necessary that such energies are bothersome to anyone or that he doesn't know what to do with it. But for the time being it is very easy to get to a certain condition for oneself which is more reasonable than most people at the present time apply, because in most cases no thought is given to it, and only the sense, particularly the usage for

enjoyment, that one says oh I need it and I want it and this and that, and it becomes most important item on a man's list of what he really desires.

If one starts to consider this a little bit how much and how often we are influenced by that and then actually say is that really right? and it need not go into abstinence but it certainly has to be considered to some extent as a possible controllable factor for that ~~xxx~~ what one really wants to do. Now to what extent one actually can, you might say, continue in that direction and the use~~xxx~~ of energy for ordinary natural purposes, and that a tremendous amount of junk has been written about it, and that there are certain ways and rules which are based on certain religions which are absolutely not right anymore because they have lost their doctrinal value and are only now a little bit of a rule, that unless one could understand them in the proper light of when they were given and then apply it to that kind of a time for people when they were living then, that at the present time it's an entirely different condition in which we happen to live and each person will have to find for himself what is the best way. and the only way by which one actually will be able to see, that is to be able to observe what is correct is when one is awake and can be detached from that what may be desires of the body, and that an objectivity regarding one's life in order to help one of how to distribute such energies for the best purpose that it is possible for a man to do will have to come from his real conscience, and unless that is there there is very little sense to talk about it too much. Because it is not in the direction of abstaining, and it's not in the direction of over-indulgence. and what exactly the measure is depends on a person's state, the necessity for his physical body, the requirement which is for him when he has someone

naturally to have sex with, the amount of psychological unity that can be reached, and that what is really at the basis of all of this, what is there between man and woman of a different kind than only physical; and that ultimately one has to look at a physical union as a result of something else that must exist which is far more important for a man than physical. And it is of course his mind as it is even at the present time, unconscious as it may be, and that what is his feeling center, and perhaps his emotional state when he is so-called in love. And that these two things determine whatever use should be made of sex energy, and that it is an absolute requirement that emotionally is unit..., is united with the other part, that that for him becomes essentially important because in the question of an emotional union there cannot be any further argument, no further discussion, no further explanation than only that it is, and no amount of intellectual reasoning should be brought to bear about a state that requires only an emotional condition. When one loves, one loves, without any further thought or even in the beginning, if one is really honest, without any wish for sex. But we live in such a way that immediately when this love, so-called, starts to appear, and because the physical center is the expression of one's feelings, it goes over into, what I call a lower region of expressing; instead of trying to make something out of the possibility of expressing an emotional something as feeling or emotion in an emotional way, and one becomes a little impatient because one has never been taught how to behave and how to live and how to become unified emotionally, then only in a very, very small degree of what one says: yes, I love you. And even that has very little meaning unless it is understood in the right way. When it is real there is a possible unity. Sometimes one way, s, calls it platonic,

but that applies a great deal more to the intellectual unity instead of the emotional one. Emotionally it's a question of friendship. It's a question of that where one feels at home with each other, in which one doesn't have to say anything whatsoever and still there can be that kind of an exchange which definitely exists as a current going and communicating between two people. And that one has to have the patience to leave it be as such and not to let it be expressed as sex; that it can come through a variety of different parts of the body and can communicate with someone else, and that it is required at such a time to be on an emotional level and to try to maintain it. As I say, it has to be a hundred percent union, otherwise it is not mutual at all. In that sense, that what is emotionally possible cannot stand any kind of an argument, cannot stand any kind of intentionally becoming emotional, cannot stand anything that has to do with an intellectual reasoning about certain things that are needed. Either it's there or it isn't. It does not mean it cannot grow, because conditions can grow. In the presence of someone who loves, that ultimately maybe someone else becomes also loving. But such cases also are quite rare.

Intellectually the unity can exist between man and woman as opposite sexes because of the different kind of approach regarding intellectual problems, and that many times one says that what is intellectually formulated by a woman may be a little bit emotionally tinted, and that a man sometimes has not enough intuition to understand that in the proper way and starts to reason about this and that for the reason simply that he happens to be intellectually oriented. The question of intellect and the exchange of ideas and communication on that basis depends entirely on the clarity of the

mind and the assumption that that what the other person is saying is understood by the other. It is not a question of agreement at all. It is possible to have an understanding of why a person comes to certain conclusions even if they cannot determine why he happened to have that kind of intellectual knowledge, because intellectual knowledge is not only given by means of an intellect. It can become a knowledge that reaches a person through an emotional state of intuition. But whatever it is that happens to be there has to be appreciated on the logical basis that it is a result of that what one has thought or felt. And the understanding has to be based on that. So that the argument need(n't) ever be settled. One only has to be acknowledged and you might say appreciated. And that form of unity is satisfactory. It can go over afterwards into the thinking in the same way, but to some extent it's not useful, because then it is a, there is a possibility of actually seeking (?) whereas an argument conducted in the right way without any particular entry of an emotional of going off on the deep end can be extremely useful between two people, to try to get clear, to clarify their own thoughts, perhaps for themselves and perhaps also for the other.

As far as physical union is concerned it's a matter of adjustment. It is not easy sometimes, and people are born differently and are formed differently and also are conditioned differently, and that in that particular direction of whatever is needed for each other it's also a certain form of understanding and very definitely patience. It is a willingness to find out how the other, you might say, operates, and to see if that kind of an adjustment can be made between people with having sufficient control over themselves in order not to let their selfishness become most important. But you see the reason why that kind of adjustment is much easier made when

a person has a communication and a unity on an intellectual and emotional basis is simply that when man already is unified on that level of intellect and on the level of emotion, that what becomes an expression physically is a result of what one thinks and what one feels. And when there is that kind of a unity in such levels it's much easier to reach a unity on a physical scale.

That the ideal state for man, particularly in the use of sex energy is of course when there could be unity on all three levels. It will not happen so often. And if it does happen it's as a result every once in a while of a very long desire to make it happen or to accomplish it.

To what extent sex is now, as energy, misused, not only physically, but that when it is let go in a direction of not wishing to use it for a purpose of creation, one then runs the risk that it starts to affect many conditions of a physiological kind of man. And it creates then sicknesses, pathological cases in which one may be emotionally or even intellectually quite normal, but already becomes tinted with something that is like sex energy and it makes it very sickening. Whatever these kind of forms are in art or even in religion or that what is philosophy and that what is even science or intellectual development depends a little bit on the kind of quality and the kind of quantity of sex that enters. Sentimentality and feeling very often becomes too sick because of sex. The relationship of an over-religious fanaticism usually is tinted because of sex into the direction of becoming too vehement or too pronounced. Philosophy which has to do with lower forms of life and the enjoyment of eroticism and trying to find out by means even of anthropology or the study of man as they are and how they behave and particularly such interests as why they are naked and

why they are behaving the way they do and what are the, the excesses of their lives and how they consider their families and so forth very often are a result of the sex energy that was not normally used. As far as ordinary mind is concerned we know that in that creation of where the mind is used, like in art in writing books, or in even where the mind is used in painting pictures, that then many times the subjects that are chosen are of such a low calibre that are absolutely useless for anyone who wants to look at them as a form of art. And that the paper on which it is painted or the paper on which it is printed should much rather be burned before it is even published.

But that is another question, because really that is the way that man behaves in this world. And to what extent he is responsible for that really it's still an open question because one cannot immediately say it is a person's fault that he has an excess amount of sex energy. It is too bad it is being used sometimes for the wrong purposes, but who can blame an apple tree for having too many blossoms. It's really strange, you see, but there's a natural something that has to be considered. And as far as teaching, really, how to use sex, all it is is probably hygienic and to be careful, and that's about all. It is rather difficult to know about these things and also because one doesn't want to touch on it too much. Sometimes it's considered too intimate, and it should remain private. And at the same time it's a question about which many people need a certain form of guidance. And they can't get it unless you go to a psychiatrist and he will look at it as a case. Sex can~~xxx~~ never be looked at as a case. It always has to be looked from a human standpoint of how a person feels. Because sex and feeling are very closely connected. And it is never as a case of a description or that what happened so and so and therefore such and such a thing

ought to be applied, or the terrible difficulties that one goes through in the army, or even the different aberrations of sex, the ordinary kind, homosexuality... or lesbianism, whatever it may be that happens to be. It's very seldom understood where it really belongs, and because it is a little abnormal people don't want to talk too much, much about it and also feel ashamed when they have tendencies in that direction. It can be explained quite easily between a positive and negative and the quantity of one or the other which happen to be at a certain place, and their relations of that what is hundred percent one way or the other; and that the solution for them depends entirely to find what in the particular case can act positively or negatively regarding that person wherever they are. The question of relativity is the question of (equilibrium ?) between hundred on one side and hundred on the other is all along the scale between hundred and hundred. And there is a tremendous range of such possibilities. It's not at all necessary to.., to assume that everybody is so-called normal. The abnormalities simply make up whatever the rest is as so-called normal morality. But who is normal about sex even, even if the, the inclinations are normal the expression is so often so completely different for different people.

Is that enough?

Well, then you have to read another chapter...

Now about work: because tomorrow I'll be gone again and then you will start with your discussions. And I've said some time ago no new people. Every once in a while there is someone who really needs something at that time and not later. For such people who really have already an attitude, you might say, which is the same as the nucleus don't be too narrow-minded. Allow them. But allow them in such a way that each person understands why such a person

ought to be allowed. The reason why I said originally don't is that I would not like whatever has started to grow in the nucleus to be disturbed by having to explain about work all the time for someone who doesn't know anything about it and may even argue, and that the difficulty then would exist that a person who tries to explain it belonging to this inner circle does not always explain it in the right way. And it might cause confusion when someone else says something in his own interpretation. And there is still, as you know, much too much in..., in this group because you haven't lived long enough together and you have not as yet settled on very definite statements, even if you might have heard them. It doesn't mean that they have taken part of you as yet or that they are part of you. So for that reason go slow about it. At the same time, new people can be helped by forming reading groups. And if there were a reading group you could absorb a great many of such people who then, because of their interest, might transfer to the actual discussion of work. The concentration of work for you is still work, and the reporting on that what is an experience as a result of making an effort. And Frank being here now more or less as often as he can from San Diego will help a great deal to help June who has carried on this and tried as well as she could to keep people together. But it becomes a great difficulty the further you go in this kind of work that...people will require an answer, and it has to be given because they are entitled to it. And I think that Frank can help in that sense a great deal more, logically, because that is in the nature of the contact of Frank and also June with work. But it still leaves your questions, and what will you do with even a larger group. And what will you really accomplish for different activities that you could do and still

keeping the emphasis on Work itself and not necessarily on the activities. And that even for activities you have to have someone who takes care and becomes responsible for, let's say, taking care of who is there or a resume of a meeting or even financial obligations or things that have to do with tapes that are being listened to and sometimes loaned out to the proper person under certain conditions. All of these things have to be considered and have to be settled. But again, what will you do now after I leave? And one of the questions you have to, Where are you going to be? because you cannot settle down on June all the time. And it is also wrong because the group as such must not get the cachet of something that is...as if it belongs to any one particular purpose, person. And when you meet all the time here in June's apartment, not only that it sometimes may be pleasant for her and sometimes unpleasant. It still has a characteristic which is a little different from meeting at a neutral place where you can invite certain people without running the risk or the obligation that they don't want to come to a private apartment. The sooner you can find a place somewhere that you rent for one evening when you have a meeting, to be able to get there together, the more people you will be able to invite on a neutral basis and the better it will be for all of you. You will learn in this kind of a nucleus how to behave with new people very soon if there is a willingness to understand each other, and when you do away with this question of so-called authority or superiority or vanity of any kind whatsoever. You bring to a group Work as you understand it and you discuss whatever there is as a result of that what you say, describing an experience which sometimes may be understandable for someone else and sometimes not; and that regarding the principles of Work you must continue to adhere to that and not to assume that you know already. Because practically no one of you knows

work. And I say this because of my long experience in having had dealings with people who were very honest about work and where it took them a long time before they really could get over their ordinary concepts of ordinary life, particularly when some words like awareness and like awakening and like observation are used also in ordinary life, and there is always the possibility of a confusion of that what takes place in your ordinary mind with a willingness to work and the going over into the actuality of becoming actually awake or aware. So you have to, to work towards that and make out of your meetings much more...than an expression of life among you with a desire to carry out certain amount of research in the form of your own tests or perhaps some tasks which you might have, always in reference to the attempt you make to try to wake up. This is only the criterion. There is none other. There is not the question of just doing a task for the sake of the task, and it is not a question of bringing up something in order to be shot at by someone else who doesn't like you. Nothing of the kind should happen. But a person who makes misstatements has to be corrected for the sake of everyone. There's no use beating around the bush about work as it ought to be. And if you don't know it there is not.., nothing to be ashamed about. There are lots of things you don't know. And there are lots of things in many, many groups that people don't know at all. And they can ask. And then a few of us will get together and try to give you an answer, again, to the best of our knowledge. You have to understand this. This is a question of mutual trying to find out what is the truth and to which many things are added dependent on the sincerity of people. So that if that actually could be collected as attempts of describing what takes place when one wishes to make or to try create an objective faculty, what takes place in the mind of ordinary man, and to what extent can he be successful of really understanding what could be

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for him a life-saving factor or give him a rule or a guide for himself. You are not on twelve hundred?

Q. I don't know how long this is.

N. And how far are you.

Q. 1800

N. Are you nearly off too?

Q. Yeah

N. Well then it probably was a short. As I said many times that's my time to stop isn't it. Yes, you're at the end practically. Well

Q. Want me to turn it off?

N. You know what that means. I can say just a few words. I wish you all a good time in Work.